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REGISTER

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THE CHURCH OF OUR HUMAN HOPES

By ALBERT W. PALMER

IN DAYS like these the church becomes peculiarly the repository and ultimate trustee of our human hopes. When governments become dictatorships, when economic life is regimented, when the press is controlled, education tainted by propaganda, patriotism blinded by provincialism, race prejudice, or national selfishness, then the church remains as the last refuge and asylum for the larger nobler hopes of an ultimate return to justice, truth, and brotherhood.

The church holds great hope for the world because of its age-long traditions of humanity, freedom, and democracy. It has always been expected to speak out for mercy and kindness and human welfare. It has a mandate to stand for peace. It is supernatural in its organization and interracial in its constituency. It cannot be true to itself and countenance cruelty or prejudices or exploitation of human beings.

The church holds great hope for the world because it has within it a great dynamic. It believes in God. It squares its course not to passion, expediency, or selfishness but to a profound conviction that operative in the universe is the will of God revealed in great moral laws to which adjustment must be made. It remembers Amos and Isaiah. It cannot possibly forget Jesus. It may be driven into the catacombs. But it will still prophesy against Babylon and await with confidence the resurgence of truth, justice, and good will.

The church of human hopes! Let us make it that in these critical days! In every community let our churches voice the demand for peace, the supremacy of human values, the ultimate failure and futility of all that is less than truth, justice, and good will. Let us show faith in truth by advocating and practicing free speech! Let us bring all business and politics before the judgment seat of Christ! But, first of all, let us bring ourselves there, and our churches. It is no light responsibility to be perhaps the ultimate custodian of human hopes in a day like this!

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FRED EASTMAN, *Editor*

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CHRISTIANITY AND THE NEW PAGANISM

By PRESTON SLOSSON

[Extracts from the Commencement address, June 12, 1936. Mr. Slosson is associate professor of history, University of Michigan, Ann Arbor, Michigan.]

IT IS an old complaint that this new century of ours is in many ways like pagan Greece and Rome, but even those who make this charge do not usually realize how right they are. Most preachers in speaking of "modern paganism" are thinking of the modern race for pleasure, "the lust of the flesh, the lust of the eye, and the pride of life." Of course, this is one point of resemblance. Modern athleticism has revived the Olympic games; the cult of physical beauty may be studied in the art gallery or, if one prefer, at the seashore as freely as in Periclean Athens; the flaming youth who flashes from ballroom to house party seven nights a week is merely the modern edition of a young Roman patrician of the Empire, with the added facilities of the automobile! Prudishness, asceticism, fear of enjoyment, puritanic repressions, and scorn of the flesh have largely disappeared from the world, at least from the urban world. Epicurus lives again.

But perhaps the parallel goes deeper than this mere renaissance of pagan pleasure. After all, in every age, even the most Christian, there have been the wine cup,

the dance, the games of cards and dice, everything that an evangelist such as St. Bernard, John Knox, or Billy Sunday would denounce! It is even probable that there is less drunkenness, less fury of gambling, and a higher standard of sexual morality in the Western world today than existed two hundred years ago. At the very most one might say that many now enjoy frankly and without apology the pleasures which in a more conventionally religious time would have been gently rebuked as the venial sins of youth or hidden under a cloak of hypocrisy. The young sinner in the days of Victoria and Mrs. Grundy felt the thrill of secret rebellion against a solidly conventional and pious world; even if half the town joined him he still felt somehow that he was shocking society. In that sense "society" no longer exists and the boldest words and deeds of our young pagans are likely to produce a yawn rather than a shudder. Our modern writers are recovering the old pagan matter-of-factness; they do not hang the "average sensual man" above the bottomless pit as did Jonathan Edwards, nor yet exalt him as an emancipator

of humanity from priestly tyranny as did Swinburne; they simply take him for granted, as would Horace.

There are other fields of human life in which the un-Christian and pagan tendency of modern life has received less attention than in this matter of personal self-indulgence. After all, the pagan world had its serious side and included civic duty, diligent industry, and its own conventions of social conduct. Marcus Aurelius was as typical of one aspect of the ancient world as Petronius was of another. But there is something lacking in the cold respectability of Roman or Spartan virtue as well as in any excess of pagan vice—something that we all recognize and admire in Christian types as different as St. Francis, John Wesley, and General Gordon. Just what this quality is cannot easily be expressed in words; it would be like trying to describe the scent of a rose or the feeling of homesickness or a mathematician's picture of the fourth dimension! In very inadequate phrase one might say that Christianity accepted the solid common sense and moral duty of the best pagans and then added to it a quality that literally was "not of this world": a sense of the immediate and beneficent presence of God; a sense of the infinite value of human personality even in the pauper, the slave, the ignorant barbarian; a widening of the soul by the prospect of the endless vistas of immortality. No doubt the immeasurable hopes and mystical visions of the great Christian saints proved too much for their inadequate imitators, and as a result history was darkened with bigotries, fanaticisms, superstitious asceticism, morbid shrinking from daily life, and other evil growths which any sensible pagan would very justly have condemned. Christianity is a very dangerous thing. It is a burning force, as dangerous to misuse as fire. This-worldliness, common paganism, is, in one sense, safer. But to live in a

world without Christianity is like living in a world still unvisited by Prometheus—a cold, cheerless world bereft of light and heat.

Let us consider what the average pagan was like. Take that period which Gibbon designated as the most prosperous in all human history, the age of the Antonine emperors, and select from it a respectable Roman minor official of some education. He still spoke of the Roman gods and used them as figures of speech in his writing, but he had no definite belief or disbelief in their existence. He did not deny immortality, but he thought about death as little as possible since he could imagine only a sad and shadowy land of ghosts, a sort of remnant existence deprived of the pleasures of bodily life. He still offered sacrifices at the altars when convenient; it was the conventional thing to do. He would have been surprised and somewhat offended if you had called him atheistic or irreligious, but it would be true to say that his religion meant less to him than other loyalties: his home, his business, his amusements, his Roman allegiance.

In social matters he was likewise unstirred by any great religious impulse. He was not as faithful to his wife as he expected her to be to him; the double standard of morals was mere "human nature," and plain human nature was good enough for him. Yet he was a kindly, if often rather preoccupied, husband and father. Indeed, in one respect he was almost too domestic; he would swindle a business competitor or customer, or outsmart a rival lawyer by dubious means, or grind unjust taxes from the provincials, if his immediate household were in want. "Charity begins at home," "Business is business," "Look out for No. 1"—the maxims of pagan common sense untouched by the Sermon on the Mount—were the guides of his daily conduct. Slavery he took for granted. How could so-

ciety be kept up without class distinctions? Any talk of emancipation was utopian. Yet he was, in the main, a kindly and tolerant master to any slave who "knew his place." The Christian idea that the "place" of a slave of great soul might be among the highest saints in heaven, while the emperor of the Roman world might some day lie howling in hell, never crossed his mind. Dives was Dives; Lazarus, Lazarus; and that was that! Similarly, there was a great gulf between Roman and barbarian. War was, like slavery, the way of the world. One should not inquire if it were just or unjust; the real test was: "My country, right or wrong." Romans must serve Rome and fight for her, such was their patriotic duty. He cared much more about Rome than about the gods; indeed, he valued the gods chiefly because they were the deities and patrons of Rome. Those ignorant, superstitious upstarts, the Christians, he hated and persecuted, not because he was horrified at their blasphemies, but because they would not burn incense on the Roman altar or serve in the Roman legions. They were undesirable citizens, internationalists, conscientious objectors, and far from being "hundred-per-cent Romans."

As we study him, he becomes more and more horribly like ourselves. We, too, live in an age when religion is not so much decried or denied as quietly snubbed and politely ignored, or more often merely crowded out by the sheer pressure of the day's business and the day's pleasure. The average European or American still goes down in the census as a Christian and would be mildly displeased at being called irreligious. He swears by God as the pagan swore by Zeus or Jove; he makes jests about hell, as the pagan would about Tartarus; he attends church on Easter Sunday or goes to mass once a year, as a pagan would make annual sacrifice upon the public altars. But he thinks seriously as

little as possible about such matters; they seem to him awesome, gloomy, perhaps a trifle morbid. If you pressed him he might say that he had "too much reverence" to be dragging religion into everyday conversation. Any obtrusive display of piety he finds positively offensive, and he is far more offended if called "unsportsmanlike" or "unpatriotic" than if he is called "un-Christian."

His mind, when one can pierce the layers of reluctance and reserve which envelop it, would be found a peculiar sort of skeptical chaos. Certainly he is no atheist, nor even definitely an agnostic. Very small minorities today are even interested enough in theology to reject it. Certain hopes and fears linger in the back of his mind and keep him vaguely sympathetic with his father's church and even with fashionable new cults of spiritualism, Baháism, and theosophy. He does not accept them, but admits that there may be "something in them," just as our Roman was faintly stirred by pompous and mystic oriental cults, Mithraism, Isis-worship, and the like. But religion ranks well down toward the bottom of his list of interests. It gives way to everything else. If Sunday is rainy, he prefers the radio and newspaper to the church service; if Sunday is pleasant, he prefers the motor car. If the customs of his business or the code of his profession or the rules of his trades-union transgress the Golden Rule, it is always the Golden Rule that must step aside.

His real religion is patriotism: the gods of the tribe, the cult of the state. For that religion he will die on the barbed wire of no man's land or choked in clouds of poison gas as heroically as ever his ancestors died at the stake or in the arena for their views of Christianity. Even his faith in the supernatural takes on a political and nationalistic coloring. Many skeptical Irishmen and Poles are Roman Catholics merely as a sort of political protest against

Protestant Englishmen and Prussians. In Germany, not only has the church been made the slave of the state but one small group openly advocates a purely Teutonic religion which, so far from seeking converts, must be limited to men of unblemished German descent. To call such a thing "a return to the Middle Ages" is an undeserved compliment. Whatever the faults of the medieval European, he had common sense enough to know that religion must know no boundaries of color, class, or kin. The godhead could not be triune in Europe and unitary in Arabia merely because Christians differed from Mohammedans; one was certainly right and the other wrong. Medieval man was too prone to forcible methods of conversion, to proving "his doctrine orthodox by apostolic blows and knocks"; but he welcomed Jew and Gentile, bond and free, rich and poor, serf and noble, Greek and barbarian, to the same heaven or threatened them with the same hell. But the modern attitude is exactly that of the pagan world. One can hear Pontius Pilate saying: "Whether this Jesus be right or wrong is neither here nor there; the main thing is that Roman prestige must not suffer from a provincial riot"; one can hear Gallio saying that he cared not for "these things," government was his business, not religion; one can hear a Spartan captain saying to his men: "Whether to-night we die like the beasts or sup with the gods at least we shall have fought for Sparta"; one can hear a Roman of the early Republic saying: "The gods of Rome must vanquish the gods of Carthage," and one of the Empire saying: "Worship your Jehovah all you want, but why not be a loyal citizen and pay homage to the gods of Rome? They may or may not exist, but Rome exists and those who will not obey her must go to the lions." And once again we offer human sacrifices to the totalitarian state, or send to prison

those who from conscientious scruples will not salute a flag, or say with Decatur: "My country, right or wrong," and with Ingalls: "The Golden Rule has no place in practical politics," and with Charles Maurras that while Catholicism may not be philosophically true, it is the duty of every Frenchman to belong to the church because it has been part of the glory of French history!

Or turn from political to economic life. Our modern business is pagan from top to bottom. Of course it always has been; that is one department of human life which was never really Christianized. Slavery has gone, to be sure, and even wage slavery has been moderated by the humanitarian legislation which was largely fathered by Christian principles. Probably the standard of honesty is a little higher than it was in pagan times. But, by and large, the old doctrine of *caveat emptor* is still the maxim of everyday conduct. The lawyer represents the interest of his client rather than equal justice to the whole community; the employer and the trades-unionist are antagonists, honorable and courteous antagonists at best, but antagonists none the less; tariff and currency laws are not even supposed to take into account their effect on foreigners and too often they do not even represent the interests of the whole nation but only of a particular class or section. Nor is this pagan self-seeking wholly attributable to capitalism. Soviet Russia, which has repudiated both Christianity and capitalism as twin evils, has shown no great amount of altruism in dealing either with other nations or with the peasantry, bourgeoisie, and intelligentsia within Russia.

This, then, is the problem of the young minister. He does not leave the seminary for a Christian world which is to be preserved, but for a largely pagan world which is still to be converted. Ours is not, "as worlds go," a very wicked one. Mil-

lions of people preserve a decent level of behavior, loyal to their families, to their business, to their country. Patriotism, professional codes, ideals derived from sport, business-like common honesty, social respectability suffice, even without religion, to keep most people from the wilder excesses of vice and crime. There is no need to be unduly shocked by a little dissipation and questionable social pleasure; although it is, of course, rather a pity that people should find only stupid ways of amusing themselves and in order to have a good time turn it into a bad time! But such minor evils are the mosquitoes rather than the dragons in the swamps. The real antagonist of Christianity is the huge and mountainous pagan selfishness which is so common that it is not even noticed, just as fish do not observe the sea; the very fact that the lawyer's first question is "Will this benefit my client?" the business man's, "Will this profit my

stockholders?" the politician's "Will this elect my party or benefit my section?" the diplomat's "Will this enhance the greatness of my country?" All these questions are right and legitimate and should be asked by Christian as well as by pagan, for he that provideth not for his own is worse than an infidel. But they are not the first question which the Christian should ask, which is always "is this right?" And "right" must mean what will be equally just to friend and to foreigner, to kinsman and to stranger, to client, stockholder, customer, and competitor. To make men take this wider view pagan respectability is not enough; it has no missionary energy, no dynamic force. Science, art, and philosophy will help, for they too are impersonal, but religion alone brings the power of God and the perspectives of immortal life and of the infinite value of every soul to achieve the necessary revolution in human nature.

ANNOUNCEMENT

DR. ARTHUR E. MORGAN's lectures on "Character in Government and Business" delivered on the Alden-Tuthill Foundation at the Seminary last winter have now been published by the National Home Library Foundation of Washington, D.C., under the title *The Long Road*. Dr. Morgan has added a delightful chapter on "Cases" which starts off with a dialogue between Satan and the Lord in which Satan rebels at the Lord's slow progress in establishing the perfect social order. Then follow pages of specific American instances of attempted short cuts toward such an order and a final plea to take the longer road of character. One hundred thousand copies have been printed. The price—even though the binding is in cloth—is only twenty-five cents.

THE MINISTER AND POLITICS

By FRED EASTMAN

[Extracts from an address in Graham Taylor Hall on September 29 at the beginning of the new term.]

WHY are so many ministers taking a hand in politics? We need not question the sincerity of these men—not even of those with whom we most radically disagree. In general there are three reasons for their course:

1. They despair of the ineffectiveness and impotence of the churches in correcting the major social evils of our day. They have plunged into the political arena in the high hope that they can accomplish more immediate good there.

2. They see themselves following in the footsteps of other spiritual leaders in the generations past. Amos, Jeremiah, Isaiah, and the apostle James in Palestine, Savonarola in Italy, St. Joan in France, Cromwell in England, Henry Ward Beecher in America—these are but a few of the prophets and saints who in the name of religion invaded the political field and did battle for their Lord.

3. They feel that the world is in the throes of a major social revolution. The lives and characters of hundreds of millions are going to be influenced by its outcome. What that outcome will be no one yet knows. Will it be a new Dark Ages? Or a new Golden Age? Or will it be what so many despairing observers in Europe are forecasting—a long-drawn-out bloody world war in which we all kill each other off by poison gases and our planet becomes a desolation of desolations? Confronted with such an outlook these ministers ask *us* how any of *us* with energy and courage and social sympathy can restrain ourselves from taking a hand in the political struggles. Are we content, they de-

mand, to sit on the side lines and preach quietism and to tell our people that they must wait to have “their pie in the sky by and by”?

Such, I think, are the essential answers to the question, “Why are ministers in politics?” They want to help shape the future conditions of human life and to shape them so that men and women and children may live more abundantly. They think that they are exercising their prophetic function. Let us give them all honor for having the courage of their convictions.

And now let me undertake the thankless and unpopular task of pointing out to you young ministers the perils of the minister in politics—perils not to himself (to dwell upon those would be cowardly) but perils to the very cause you want to serve, the cause of Christ.

First, there is the peril that the minister will only make a fool of himself as so many young preachers do. Through ignorance of political theories and economic facts, through his naïve trustfulness and gullibility, through his emotionalism, through a hundred other ways he is likely to prove a false prophet rather than a true one. The false prophets of the past, mind you, did not think that they were false. That was the judgment of the centuries upon them. The young minister of today, as he rehearses his sermon and casts a glance at the mirror in his study, may see himself as a young Amos, but his congregation may see him as a pale ghost of Huey Long. We have all heard such ministers. I sat one Sunday morning in a church in Ohio and heard a young pastor ask his people to bow in silent prayer for the defeat of

Upton Sinclair for the governorship of California. Why did he want Sinclair defeated? Because he had read certain quotations ascribed to Sinclair that seemed to imply that he was an atheist. And where did the young pastor get his information? From a little pamphlet issued by the campaign committee of the political party opposed to Sinclair? It is not only *young* ministers who make fools of themselves in this way. If I could re-write one of the old prayers in the *Book of Common Worship*, one line in it would read, "From war, pestilence, and political preachers, good Lord, deliver us."

Second, there is the peril that the minister will drive out of his congregation not only those of all other political faiths but those who want something deeper than politics. Political issues are important, but there are troubles in human life that politics—even the best—can never touch. Parents have wayward children, friendships go on the rocks, death comes to a beloved brother, cares of a thousand varieties afflict your people. They lose the sense of God. They seek forgetfulness in pagan pleasures but find them only husks and not food for the soul. So they try the church in the hope of getting something more nourishing. Do not send them away without it. "Ah," you may say, "but they need security. Let us try to get that for them. Then their cares will vanish." Will they? Are the economically secure people of the world without care and sorrow and tribulation? Remember that the ultimate security is not in a full stomach nor even in a good bank account, but in *courage*. The troubles of your people may root in *fear* and the antidote for fear is not security but *faith*. Politics is a great and important human activity, but you have—or should have—in your keeping something far greater: a cure for sick souls. If people find no courage, no faith, no healing in your churches they will go elsewhere.

But the greatest peril is that you will only help to ally your church with some particular political order instead of with a timeless fellowship with all Christians in every land—a fellowship which is above and beyond any political order. Ministers have made this mistake in every generation. . . . During the war of the Revolution many a minister fulminated from his pulpit against Washington and Jefferson and their followers. In the 1860's the churches of America were split into north and south branches and most of those splits are perpetuated to this day. In southern pulpits sermons were preached against the "damyankees" and in northern churches against the bloody rebels. The middle-aged members of this audience remember all too well the atrocity stories about Germans that were told as gospel truth from English and American pulpits during the World War.

But why deal with ancient history as we discuss this peril to the church which becomes too closely identified with political and economic orders? Turn your eyes to Europe, where the war clouds hang so heavily that every home is darkened by their fearful shadows. The old order is passing there, and it begins to look as if the Christian churches will pass with it because they are so inextricably bound up with it. Europe is a fine place to study the interrelation of religion and politics. Take but one example: Germany. A definitely de-Christianizing process seems to be going on in Germany. Observers report that Hitler is being worshiped as a mediator between God and man. His photographs appear on many church altars. Curiously enough, this idea is being promulgated by and through the national labor organization which is one of the subdivisions of the Nazi or Fascist party. This labor organization has 26,000,000 members. Membership in it on the part of all German workers is compulsory. Dr.

Robert Ley heads it. Dr. Ley has recently been making addresses to laboring men throughout Germany and in the center of each address (printed in boldfaced type in the newspapers as if by government decree) is a creed which runs something like this:

1. I believe in Adolph Hitler.
2. I believe in National Socialism as the only saving faith for Germany.
3. I believe in a God who has sent us to free this country from Pharisees and Do-Nothings.

In Dr. Goebel's speech of May 1 the closing paragraph contains sentences such as these: "We are one people, obey one Führer [Hitler]. He is our hope and our salvation. . . . He is filling us with strength and will."

This is only a sample of the way the German government with its idea of the supremacy of the state in every area of human life is invading the field of religion. Its most dangerous invasion is its attempt to control the minds of the youth of Germany. The young people of Germany, like the workers and every other section of the population, are bound together into a great nation-wide organization under the government. From eight years up the child is taught just what the government wants. It is taking his education in ideas and morals and values out of the hands of church and home and placing it in the hands of a government bureaucrat, one Balchus von Shirach by name. Shirach makes no pretense of being a Christian. His attitude and spirit are expressed in these words which he uttered a few months ago:

Who are the enemies of our Hitler youth? They are the fanatics of faith who still turn their eyes wistfully upward while they crawl on their knees and spend their time in prayer and church attendance. We Hitler youth have only contempt and derision for these young people who still run to their Catholic and Protestant Clubs and devote themselves to ridiculous and superfluous religious emotionalism.¹

¹ Quoted from Reinhold Niebuhr, "The German Church Girds for Battle" (*Christian Century*, August 26, 1936).

Throughout Germany today the children are being taught that their highest loyalty belongs to the state rather than to God or home or conscience.

Against this whole trend in modern Germany—this trend toward the control of religion by the political order—there has arisen a group of courageous churches known as the Confessional Synod in the German Evangelical Church. Ten leading pastors of this synod early this year prepared a statement of protest. In it they challenged Hitler and his government for the de-Christianizing of Germany, for the promotion of a half-pagan type of religion, for the destruction of church organizations, for the terrible persecution of the Jews, for a world-outlook that is provocative of a new war, and for allowing Hitler himself to be deified by many of the people. Let me quote only a few sentences from this document:

When blood, race, nationality, and honor are thus raised to the rank of qualities that guarantee eternity, the Evangelical Christian is bound by the first commandment to reject the assumption. When the "Aryan" human being is glorified, God's Word bears witness to the sinfulness of all men. When, within the compass of the National Socialist view of life, an anti-Semitism is forced on the Christian that binds him to hatred of the Jew, the Christian injunction to love one's neighbor still stands for him opposed to it.

"We beg, however, that our people may be free to pursue their way in future under the sign of the cross of Christ, that our grandchildren may not one day curse the fathers for having built up a state on the earth for them and left it behind, but shut them out of the Kingdom of God."

They read that document to Hitler. He became angry and stalked out of the room. He has never replied to it. Since then the Confessional Synod has written another protest, this time addressing it to the Christians of Germany and reading it from their pulpits. Apparently in answer to it the government almost simultaneously announced a "more complete organization of all the youth of Germany to dominate their training in every particular and to the exclusion of all religious youth or-

ganization whether Protestant or Catholic." And so the battle is on between politics and church in Germany.

Now, in the light of these events in Germany, let us return to the consideration of our immediate problem here concerning the minister and politics in America. Is it not obvious that most of our political discussions about the difference between Roosevelt and Landon, or the wisdom or folly of this or that New Deal policy, to say nothing of local state and city issues, are petty compared with these titanic struggles that engage the peoples of Europe? The great questions before us as a Christian people today are not Roosevelt or Landon, New Deal or Anti-New Deal. They are questions far more important. Shall we have a totalitarian state or a totalitarian religion? Does our highest loyalty belong to God or to the political government? Shall we look upon the non-Aryan races—Jews, Japanese, Chinese, Negroes and all the rest—as our enemies or as our brothers? Shall we have a free press, a free school, a free radio, and a free church? Shall we follow the world's present trend toward nationalism or shall we try to lead the way toward a greater fellowship of all peoples? Shall we continue to allow those who believe only in force and violence for self-preservation to dominate our national and international policies or shall we assert our convictions as religious men that spiritual values cannot be defended by violence but must be preserved by aggressive acts of good will and mutual aid? Shall our social life be organized only around the hunger motives or shall we weave into it also the love motives? These are the great political questions of the hour. These are essentially religious questions, for they concern the welfare and destiny of the whole people. Upon our answers to these questions hangs the greatest question of all: *Does our civilization have survival value?*

You want to exercise your prophetic

function as young ministers? By all means do it! But tackle these issues, not the petty ones. One great difference between the false prophet and the true one is that the false prophet tackles petty issues; he strains at gnats and swallows camels. The true prophet has a long, long look. He sees the present in the light of the centuries. As private citizens you must live in the modern world. But as prophets you must live in the *eternal* world. You must help your people to relate themselves not only to their immediate environment. You must relate them to the centuries past and to the centuries to come. It is your high duty to give them that long, long look in which a thousand years may seem but a day.

Therefore preach the Kingdom of God! For at least two thousand years there have been two ways of life at conflict within society and within individuals. One is the old way which we inherited from our jungle ancestors. The other is the Kingdom of God way taught by Jesus. How different they are appears clearly when we set down side by side their essential characteristics thus:

THE OLD WAY	THE KINGDOM OF GOD WAY
Jungle Law of Tooth and Claw	The Law of Mutual Aid
Cruelty	Kindness
Physical Force	Soul Force
Rule of Gold	Golden Rule
Suspicion	Trust
Fear	Faith
Hate	Good Will
Nationalism	Internationalism
Leaders:	Leaders:
Napoleon	Jesus
Mussolini	St. Francis
Hitler	Kagawa
Outlook:	Outlook:
Immediate	Eternal

Now the minister's duty, as I see it, is to make clear the distinction between these two ways of life, to make the Kingdom of God way more appealing than the world's way. It is a task in *persuasion*. That task for him begins at home. He

must practice that Kingdom of God way himself. He must persuade other individuals to accept it and follow it. He must persuade social groups from the local community organizations to the nation itself to this Kingdom of God way of life.

If this is a fair statement of the minister's prophetic function it follows that he will not preach any particular form of immediate economic plan of salvation, whether capitalism, fascism, socialism, or communism. Rather, he will bring them all to judgment before the tribunal of the Kingdom of God. In the stirring times ahead he will want to have all sorts of public questions of social and spiritual significance discussed in the forums which he may conduct in his church on week nights or Sunday evenings. He will perform a public service by seeing that these

discussions pro and con are conducted in a spirit of good will and truth-seeking. In his private life as a citizen he may favor any plan that seems to him best to preserve the spiritual values of the Kingdom. But as a minister his concern with political and economic systems is with their ultimate goals, their motives, and their attitudes. When he has educated his people to understand the basic differences between the old world's systems organized around the hunger motives with their jungle laws and the Kingdom way with its good-will motives and laws of mutual aid, when he has persuaded them to accept the Kingdom way, his task as prophet is fulfilled. He has helped them to relate themselves to the eternal world as well as to the contemporary one. He must trust them and God for the rest.

A LAYMAN LOOKS AT PREACHERS

By DUDLEY B. REED, M.D.

[Dr. Reed is director of the Student Health Service of the University of Chicago and a prominent Congregational layman. He delivered the following address at the closing session of Ministers' Week at the Seminary last winter.]

THESE random and witless remarks could be alliteratively entitled "Pity the Poor Preacher" except that some perverse person might infer that I thought all preachers poor. If I did use the phrase "poor preacher," it would refer to the predicament in which he finds himself rather than the quality of his utterances. In any case, I am thinking of the preacher in the abstract and not in the concrete. In fact, the less concrete there is about him the better for his church. Nor am I thinking of any particular church, but about churches by and large, here and there. Moreover, nothing which I say should be

taken seriously. Furthermore, I am ready to apologize for and withdraw in advance any statement to which any reader may take exception. All this constitutes what, in insurance parlance, we call complete coverage including collision.

After this preamble will you bear with me while I ramble about the lot of the preacher.

I am the son of a minister and have been a confirmed pew sitter all of my known life, one of my earliest recollections being of my father in the pulpit pausing in his sermon to remonstrate with me in one of the front pews for conduct unbecoming a gentleman. Rarely have I been more

embarrassed. I was even a little ashamed—of my father for interrupting divine service so needlessly. Some of my thoughts along this line have been rattling around in my skull since I was six years old. With me it is as it was with the owner of the Piccadilly Theater. When that theater was opened they circulated special programs among the patrons, said programs containing several gems of writing but one of which I remember. It was this: "The opening of this theater marks the fruition of a golden egg which has been ripening in Mr. Schoenstadt's brain for many years." I do not know who wrote that sentence but it is real literature. In some such way my thoughts about ministers have come to me.

In my youth it seemed to me vaguely unjust that my father must lead a blameless life while the grocer could chew tobacco, swear at the cat, and still vote the straight Republican ticket. It seemed to me definitely unjust that the son of my father should be expected to be a particularly good boy—an idea which interested me not at all.

Please consider me, then, the composite pew sitter and this the reverie of a pew sitter. I am male and female, an unusual thing in itself. I am young and palpitant with interest in, and excitement about, life. I am middle-aged disillusioned, and somewhat set in my ways. I am old, living largely in retrospect, but still able to think vigorously against a long and rich background. I am a teacher, a banker, a housewife, a lawyer, a girl from the country looking for work, a biologist, a day laborer, a retired merchant, a butcher, a baker, a candlestick maker. I come to church perhaps a thousand strong, with a thousand different backgrounds, a thousand different points of view, ten thousand hopes and aspirations. And what do I expect of the man in the pulpit?

Mind you, I am now thinking of the

minister merely as a preacher. It is generally understood that, outside the pulpit, I may expect him to attend all church meetings of every sort, to call frequently at the homes of his flock and at least once a month on each newcomer to his community, to be readily available in case of illness or misfortune, to marry or bury me optimistically, to represent the church at all religious gatherings in the city or state, to stimulate and follow through all of the church activities, never to say the wrong thing or fail to say the right thing at any social gathering, etc., etc.; but these are trifles which almost any well-meaning person can handle, whereas preaching is something else. There may be persons among my readers who could not prepare and deliver one really high-class sermon in the course of a year, to say nothing of one or two a week, but of course that is not in our line. What do I, the composite pew sitter, expect of the preacher in whose line it is? Well, I expect him to have a good voice and delivery; never to preach too long or not long enough; and some of me like a good meaty sermon of about forty-five minutes and others a snappy fifteen-minute address. He should stick to the good old-fashioned gospel which was good enough for Daniel and is good enough for me. He should also be up to date and adapt the gospel to modern conditions, since one of the criticisms of the church is that it has not kept pace with progress. He should be stimulating but express no views with which every one of me cannot agree. He should have a sense of humor but not use it. He should never err in pronunciation, in the use of a word, or in a reference to the special field of knowledge of each of me. Since I am a conservative and was born a long time ago, he should stand for the literal truth of every word of the Bible. Since I am middle-aged and scientifically trained and know that the miracles could not have happened even if

they did, he should not try to shove them down my throat. I, as a doctor, quite enjoy his enlarging upon the many ways in which lawyers fall short of the Kingdom of God, but he had better lay off the medical profession if he expects me to continue to attend and support his church. Indeed, it would be safer if he did not try to apply Christian principles to any profession, trade, or occupation—save one. It would probably be generally acceptable for him to hold forth on the shortcomings of ministers, although, if he tried it, I imagine that his friends in the profession would be in his hair before he could scramble down from the pulpit.

It may be all right for him to vote, and he certainly should pay taxes if his income and property holdings are, by some divine intervention, large enough to make him eligible for taxation, but he should express no opinions on politics either publicly or privately, or any opinions on social justice, or on labor unions, or on old-age pensions, or on the methods for getting rid of war, or on the AAA, or on the CCC, or on any other live question which is in the heavens above or in the earth beneath or in the waters that are under the earth. He should avoid all controversial topics lest he disagree with some of me—and how can he help doing so if he says anything at all?—since no two of me agree on everything and some of me agree on nothing.

I have now cleared the matter up pretty well, I fancy. I have the preacher limited so that the only thing he can say in the pulpit is "Thou shalt love the Lord, thy God, and thy neighbor as thyself"—and the latter half of that statement may not be too safe. At any rate, although he can go no farther than that, he must make this brief sentence fresh and stimulating Sunday after Sunday. With it he must hold all of me and draw in more. Perhaps that is not an easy job, but he should have

thought of that when he went into the ministry. He could have kept a livery stable.

It looks bad for the preacher and I am not at all sure that he can live up to the specifications which I have laid down.

Of course there may be another possible way out, but I hesitate to mention it because it seems somewhat bizarre and visionary, and involves my taking a bit of the responsibility myself instead of putting it all on the preacher where it belongs. Suppose that I had a preacher whose mind was as good as mine or better, that his general and special education were excellent; that he was well read on history, made and in the making; that he was intelligent on scientific progress, literature, art, life, and a qualified specialist on the application of Christianity to life, having given weeks of thought to it, as compared with minutes for me; that he was a devoted, tactful, manly, and spiritual man; would it be safe—I am not sure that I should ask myself this question—would it be safe to grant him perhaps a fifth of the freedom I grant to my professional colleagues to have and express opinions on every subject under heaven? This may seem too revolutionary, or the fraction may be too large, but screen success made Mary Pickford an authority on religion; success as an inventor made Edison the ultimate authority on immortality; success on the opera stage has made important the opinions of Mary Garden on everything from bonnets to bee culture. The average preacher has devoted as much thought to applied religion as any of these. I disagree with my brother. My wife disagrees with me and ought to. I quarrel loudly with my best friends over this and that but I do not walk out on them. I rather enjoy the disagreements. Would it be good sportsmanship to let the preacher express himself even on Christianity in medicine if he gets any fun out

of it? Of course I could disagree with him, and it would be both my privilege and my duty to expostulate with him over the error of his ways as with any friend, but I need not condemn him utterly for one slip.

Perhaps there is a thought here. How about putting the preacher on somewhat the same basis as my other friends? I do not demand perfection of them. In fact, I do not believe I want a preacher who is perfect or a friend who is perfect. Did you husbands ever think how it would be to live with a wife who was perfect, who made no mistakes, who never forgot to

sew a button on your shirt, who was never muddled in her accounts? Why, masculine superiority, that bulwark of the republic, that stone on which rests the entire social fabric, would totter to its fall. Sometimes I query whether a good preacher always wants me to agree with him. Possibly he would rather incite me to thought than to have me shout a perfunctory "amen" when my wife awakened me at the end of the sermon. Maybe it would not work to give the same freedom of speech which the rest of us enjoy—but maybe it would.

End of reverie.

THE MINISTER'S COMPENSATION

By WILLIAM WARREN SWEET

[*Dr. Sweet, professor of the History of American Christianity in the Divinity School, delivered the following as an address to our students at a chapel service.*]

THE principal compensation which can come to the minister or the teacher, or indeed to anyone whose work is primarily with people, comes not in dollars and cents but rather in terms of that more or less vague thing we call praise or appreciation. And yet there is nothing more dangerous to the person who receives it than this type of compensation. Almost every young minister, as George A. Gordon points out in his *Autobiography*, has been told by at least one parishioner, usually a woman, that he is the "greatest living preacher." And if such foolish praise is repeated often enough the minister is likely to come to believe it. And the same sort of thing is likely to happen to the teacher and the scholar. If he is told often enough that he is the greatest living authority in his respective field, he, too, eventually is

likely to believe it. A conceited minister is particularly ridiculous simply because he is in such contrast with the whole spirit of the gospel he proclaims; while the true scholar is always humble because he is always conscious of the vast realms of knowledge of which he can know little or nothing.

Of course overpraise is seldom sincere. But even when we know it is not we are likely to accept it and, perhaps unconsciously, try to persuade ourselves that it is true. We are like the lazy boy whose mother defended him by saying that he had not a lazy bone in his body. When the boy heard what his mother had said he remarked: "Good for mother; I stand by her even when I know she is not telling the truth."

Ministers and teachers are not only subject to overpraise, but they must bear

more than their share of overblame. If you have not already done so, you will doubtless sometime be the recipient of anonymous letters. Gordon tells of receiving such a letter one Monday morning which read: "What a liar you are, and what a lie you told in your sermon last evening; be a man next Sunday and tell the truth. From one who wishes you well." Bishop McConnell tells recently of having received an anonymous letter in which the author called him a skunk and signed it "In Jesus name." But anonymous letters are not always as harmless as are these examples. They can be easily laughed off; but there are criticisms from foolish critics which cannot always so easily be laughed away. They sometimes leave a sting which may even affect the success and usefulness of the recipient.

Many of my faculty colleagues have doubtless experienced, as I have, the sting which comes from unjust book reviews. The type of review in which the reviewer is primarily concerned with finding things to criticize in order that he might inflate his own ego is all too common.

But these foolish and unjust critics may prove real benefactors to us. Overblame may help us keep the balance when we are inclined to self-esteem as a result of overpraise.

Dr. Gordon tells the story of a Scotchman who came to call on a stranger, riding on a donkey. Now the man upon whom he was calling had a wonderful grapevine in his garden which every year bore an abundant crop of luscious grapes. The visitor failed to tie his donkey securely and it got into the garden and while the owner was visiting ate all the tender shoots and blossoms from the vine. When its owner saw the destruction which had been wrought he was dismayed, for he thought "there will be no grapes this year." But the vine put forth new shoots and new blossoms and never did the vine produce

such an abundant crop. The donkey's pruning had proved to be just what the vine needed, but, as Dr. Gordon remarks, the donkey deserved none of the credit.

But this is not the only phase of my subject which I wish to bring to you today. Let us not only consider ourselves as the recipients of praise or blame but let us think of the appreciation which we owe to others. The only adequate compensation which we can ever render many of those who have meant the most to us is to let them know that we appreciate them.

The only way we can render God any direct service is to show our appreciation of him. As the universe has become greater and greater, to conceive of him in quantitative terms becomes increasingly impossible, and for that reason we are thrown back upon the necessity of thinking of him in qualitative terms. We can do nothing for God directly. He can run the universe without us. Our deeds, certainly as far as he is concerned, are of slight consequence. When we are no longer here, things will go on as though we had never existed. The only thing we can do for God is to praise him. Worship is simply our feeble attempt to show our appreciation of God.

There are so many people; so many groups to whom we cannot minister in any material way. Few of us have ever been able to render our parents any material help. We cannot repay them for the money they lavishly expended upon our education or for the care they gave us in our childhood. Often the only possible compensation we can give them, the only possible service we can render them, is to show them somehow our appreciation. We can render service at the point of appreciation of quality without reference to any material result. Jesus, you will remember, was not concerned with how much was cast into the treasury, but with

how it was cast into the treasury. He saw and praised men for the quality of their lives, not for the quantity of their gifts.

Years ago I heard a story of a happening which took place in a certain fishing village on the Newfoundland coast. Every able-bodied man in the village was engaged in deep-sea fishing and every morning the men sailed away in their fishing boats to spend the day on the banks. One day a fearful storm arose while the fishermen were on the banks and all of them scurried to safety in the little rock-bound harbor. All succeeded in reaching shore except one old and respected fisherman, and his boat was cast upon a rock at the entrance of the harbor. He could be easily seen clinging to the rock while the roaring

waves swept over him. Everyone realized that it would be suicide to attempt to take him off the rocks until the storm abated. But they did not go to their homes and leave him to face the storm alone. His comrades built a great fire on the shore where he could see it, and throughout the night his fellow-fishermen took turns standing before the fire waving their caps. Finally, toward morning the storm abated and they were able to take him off, and as they pulled him to safety into the boat he said, "I could not have held on if you had not waved your caps."

Doubtless Christ's agony in the garden would have been easier to bear if the three disciples whom he took with him had only stayed awake.

ALUMNI NOTES

Compiled by BENJAMIN W. ROBINSON

Class of 1936:

Stuart Leroy Anderson has been called as assistant pastor at the First Congregational Church, Los Angeles, California, where he is helping Dr. James W. Fifield, Jr.

Paul William Bloomquist is pastor of the Faith Methodist Episcopal Church, Chicago, Illinois.

Gerald C. Churchill has left Rio, Wisconsin, and has gone to the church at Tomah, Wisconsin, where he succeeds Nelson Baxter, '32. In the summer he and Mrs. Churchill enjoyed a thousand-mile trip in their car through the beautiful hill country of western Wisconsin and Minnesota.

George Eisenach is pastor of the Immanuel Congregational Church, Sheboygan, Wisconsin.

Cecil Earl Frazier is pastor of the Congregational Church, Plainfield, Illinois.

Walter Henry Graham is pastor of the Collbran Larger Parish, Collbran, Colorado.

Shirley E. Greene is research associate in social ethics in the Seminary. He is on the

faculty at Merom Institute, Merom, Indiana. He was ordained on September 21. Ellen Tweedy and Shirley were married September 24 in Hilton Chapel. Dean Gilkey performed the ceremony.

William Edgar Gregory is working as assistant to the editor of the *Advance* in the Boston office.

Frederic Groetsema is assistant pastor of the Plymouth Congregational Church, Fort Wayne, Indiana, where Charles M. Houser, '28, is pastor. Lucille is rapidly changing into a busy minister's wife.

William Leroy Halfaker is associate pastor of the Union Church of Hinsdale, Hinsdale, Illinois. He is the proud father of William James, born on June 30.

Charles M. C. Kwock has returned to Hawaii and was married on July 25 to Miss Ann Tom in Honolulu. Mr. Kwock is now doing work for the Hawaiian Board of Missions on the island of Kauai.

Bruce H. Masselink has left Chebanse and is now assistant pastor at the Park Congre-

gational Church of Grand Rapids, Michigan. The baby, Mara Gay, who was born April 27, is in good health. Bruce was ordained at his home church in Kalamazoo, Michigan, on May 27.

William Hoyt Moore is now on the faculty of Hanover College, Hanover, Indiana.

Nels Francis Nordstrom is the assistant pastor of the First Congregational Church, Oak Park, Illinois. He was ordained on May 25 at Galesburg, Illinois.

Edward Fifield Ouellette is studying in Europe on the Ford Fellowship.

Harold W. Putney is now pastor of the Congregational churches of Bureau and De Pue, Illinois.

Keenan Sheldon is pastor of the First Congregational Church, Rock Springs, Wyoming.

Walter A. Smith is pastor of the Congregational Church of Hankinson, North Dakota. He staged a historical pageant celebrating the fiftieth anniversary of Hankinson at which 3,000 were present. He wrote the history of Hankinson as an outgrowth of his graduation thesis.

Peter Vos has been called to the pastorate of the Congregational Church at Tombstone, Arizona (succeeding Robert Boyd of the class of 1935). He and his bride, Doris Kummery of Allentown, Pennsylvania, went to Arizona in August.

Avery Dudley Weage is pastor of the Killdeer-Dunn Center Parish, North Dakota.

Philip M. Widenhouse is pastor of the Thomas Memorial Church of Chicago. The address of Mr. and Mrs. Widenhouse (Emma Myers) is 3342 West 64th Place.

1935. *Harold Booch* is at Fairmount, Minnesota. He writes of a choir school and other new and interesting projects.

1935. *William D. Pratt* has been called to the Congregational Church at Sterling, Illinois.

1935. *Willard Spence* has gone to the Kingsbury Congregational Church and the Myton Presbyterian Church in Vernal, Utah. "Vernal is the only 'Gentile' church—as the Mormons say—a town of 2,000 people." He writes: "The largest dinosaur beds in the world are here and they employ 100 transient men." Let us hope that Spence will not become a fossil.

1934. *Roger Hazelton*. Roger and Bonnie Jean have gone to Olivet, Michigan, where Roger is teaching religion in Olivet College.

1934. *Dan Williams* has gone to the First Congregational Church at Colorado Springs, Colorado.

1933-36. *Phillip W. Sarles* is to be ordained November 3 at the East Congregational Church, Grand Rapids, Michigan, where he is serving as assistant pastor.

1933. *Fred H. Hall* is the proud father of a baby daughter, Marguerite Florence, born on July 12.

1933. *Paul W. Mallory* is pastor of the Congregational Church at Rockford, Michigan. The church recently installed a new organ. Mallory was elected assistant moderator of the Grand Rapids Association at the last annual meeting and acted as representative at the National Council at Mount Holyoke, Massachusetts.

1933. *V. M. Samuel* of Madura, India, has recently been elected to membership in Phi Beta Kappa and Phi Kappa Chi at the University of Illinois.

1933. *Mr. and Mrs. Victor Schuldt* were gladdened by the arrival of a son, David Lorentz Schuldt, on April 16.

1933. *Verdetta Walters*, Berkeley-Community Church, Denver, Colorado: The Berkeley Church has just celebrated its twentieth anniversary in September. A printed program of subjects for Sunday services from September to the end of December includes, in the evening, dramatic productions, guest speakers, pictures, and many other interesting events.

1933. *Charles Franklin Parker* has gone to the Prescott, Arizona, First Congregational Church. He received seventy people into the church in a few months. His average congregation on Sunday morning includes about 60 per cent college men and women. Jo sends her greetings along with his.

1932. *Nelson Baxter* has left Tomah, Wisconsin, and has gone to Oskaloosa, Iowa.

1932. *Joseph Q. Mayne* is associate pastor of the North Woodward Avenue Church of Detroit, Michigan. Mr. and Mrs. Mayne were gladdened by the arrival of a baby daughter, Carolyn Joyce.

1932. *William T. Hosking* was ordained on June 3 at Odell, Illinois.

1932. *James Mead* is now pastor of the First Congregational Church at Pontiac, Michigan.

1932. *Kendrick Grobel* is in Stafford Springs, Connecticut, after his summer in the West. He is pastor of the Congregational church and instructor in German in Trinity College, Hartford. He rejoices to be near the libraries of Yale, Harvard, and Springfield for he is preparing an addendum to his dissertation.

1931. *T. S. Chin*. A letter from Mr. Chin in April tells about his work and about Mrs. Matthews. She has come to Tung Chow and is teaching some of the English classes in Jefferson Academy where Chin is dean. He writes that he translated and published in the monthly magazine of the North China Mission some of the article on "What's New in New Testament" published in the *Seminary Register* last January.

1930. *Harold O. Hatcher*, who is now one of the secretaries of the Council for Social Action, was ordained in Broadway Tabernacle, New York City, on May 27. Professor Holt preached the sermon.

1930. *Lawrence Gedcke* was called to the pastorate of the Congregational Church in Ottawa, Illinois, beginning work in September.

1930. *Chester Fisk*, South Shore Community Church, Chicago: Chester and Margaret welcomed a new arrival, Carolyn Hastings, on February 22.

1930. *Harold S. Matthews* of Fenchow, China: Harold wrote in April that Grace and the children had to evacuate, leaving home for "somewhere else" to live for a time as "flees." The difficulties and rewards of work in China these days are many. Missionaries have special privileges, but the communists unsettle the plans of many people.

1929. *Ivan R. Smith* has been called from the church in Winchester, Virginia, to the Congregational Christian Church of Eaton, Ohio. He now has one church of 600 members instead of the two churches which he formerly served.

1929. *William A. Keith* has taken up his work as pastor of Colleside Church at Nashville, Tennessee.

1929. *Rev. and Mrs. Nelson C. Dreier* are

the parents of a little daughter, Marcia Marie, born Monday, June 15.

1928. *Howard Stone Anderson* has been called to the First Congregational Church of Washington, D.C.

1928. *Elsie E. Smith* has left her work in Sidney, Ohio, and taken up a larger responsibility and opportunity in religious guidance of children in ten schools in Mansfield, Ohio. Her address is 260 South Main Street.

1927. *John M. Buran*. A new arrival, Richard Allen, on February 5 gladdened his parents. John left Dodgeville early this year and took up his work at Sturgeon Bay, Wisconsin.

1926. *David McKeith* of Asylum Hill Congregational Church, Hartford, Connecticut, received an honorary degree of Doctor of Divinity from Yankton College, Yankton, South Dakota, in June.

1926. *Mr. and Mrs. E. Wallace Mast* were gladdened by the arrival of a son, Donn Erskine, on April 14.

1925. *Ralph Shrader and Mrs. Shrader* have been at Plymouth Church, Minneapolis, Minnesota, for two years. Ralph writes of his good fellowship and of the C.T.S. men, Helliwell, Meckel, Brewster, Stone, and others who are in Minnesota.

1925. *Lester A. Pritchett*, U.S.S. "Canopus" out of San Francisco, California, a submarine tender, has been chaplain of the squadron, consisting of a variety of ships.

1923. *Frank Nelson*, Community Presbyterian Church, Lakewood, Ohio, has successfully completed the merger of two congregations: an independent with a denominational church, conserving the values of both. He is now engaged in a building campaign to finish the superstructure on the present foundation which is free and clear of all indebtedness. He is also furthering the work of the Save the Children Fund of New York City which carries on splendid welfare work among children in the Cumberland Mountains.

1923. *John Peterson*, Kingchow, Hupeh, China, has now been back in China about four years since his residence at the Seminary. In order that his children may have proper education his family is temporarily in America. He carries on his splendid work of teaching and

administration. Perhaps he may be a bit lonely when this copy of the *Register* reaches him. We send him our right hand of fellowship and our hearty good wishes.

1922. *Ralph Richard Keithahn*. Dick and Mildred have been back in India for over a year. It seems longer to them but shorter to us. The return of the Wolsteds to America leaves a double burden which they have been trying courageously to carry. The work goes on with great success including quite a bit of medical work. The Devakottai friends and the native workers are co-operating very effectively. They gave Mildred a fine cow for her medical services.

1922. *Clifford Manshardt*. The work of Nagpada Neighborhood House in Bombay, India, progresses by leaps and bounds. It is impossible to even estimate the growing influence of this institution. Clifford has found it necessary to establish a graduate school for the training of social workers—the first of its kind in India. He has secured the co-operation of the great Tata Trust. The new school is known as the Sir Dorabji Tata Graduate School of Social Work. Clifford is director of the school. His first act of robbery was to steal Professor Arthur Holt from the Seminary for a year to give instruction and counsel in the building of the work.

1918. *Paul Reynolds* has taken the place of Dr. Robert Gammon in the Congregational Educational Society. His long service in Fenchow, China, and his shorter stay in Berea, Kentucky, have prepared him in a remarkable way for this great responsibility.

1916. *Mary Holmes* has completed fourteen years of devoted and efficient service at the First Congregational Church of Evanston.

1911. *Winona Douglas*. Winona writes from Mill Valley, California, of her three years in the Seminary, graduating under Miss Fensham and remaining to assist her in the year 1911-12. She and Mrs. Elizabeth Douglas are now retiring from their active newspaper work in Mill Valley. A neighbor newspaper prints: "They published a good, clean, newsy, home newspaper, well written, ably composed, and of better than usual typographical appearance."

1904. *F. R. Anderson*, Glenview, Illinois,

has completed a quarter of a century on the faculty of the Lane Technical School of Chicago and has now retired with a pension. He has always been very active in religious service. He has acted as chaplain to Chicago Typographical Union No. 16, as its representative in the Federation of Labor and, in recent years, as the pastor of the West Northfield Union Church. He expresses a strong wish that there might be a reunion of his class.

1899. *Robert Gammon* has won such a deep place in the hearts of the young people of the country that his retiring from the Congregational Educational Society seems a great blow. But we are sure that he will continue his great work, but with a lessened responsibility. He is fortunate in having found such a leader as Paul Reynolds to take up and carry on his work.

1890. *A. W. Ackerman*, West Somerville, Massachusetts. Dr. and Mrs. Ackerman celebrated their fifty-fifth wedding anniversary. Dr. Ackerman has passed his seventy-ninth birthday. He sends hearty greetings forwarded by Mrs. Ackerman.

1887. *O. C. Grauer*, 208 N. Kenilworth Avenue, Oak Park, has been requested by R. A. Jernberg of Los Angeles, California, and Dr. George B. White of Anatolia College to gather data for a class history covering the fifty years. Here is hoping that the class will be successful in their plans for some worthy celebration of their anniversary in 1937.

DEATH NOTICES

1933-35. *Phillip E. Kelly*, pastor at Cathlamet, Washington, died in the Longview Hospital on February 19.

1895. *Mr. William H. Blish* died Friday, April 17, at the home of his daughter, Mrs. Clyde Houston, in Columbus, Ohio. He spent his life in the government service in the education department on our various Indian reservations. Four years ago he was retired from the service with a government pension. He was highly regarded by the government and greatly beloved by all his associates. The services were conducted by the pastor of the First Congregational Church of Kewanee, Illinois, Rev. Ludwig Emigholz, assisted by Dr. Arie Binkhorst of Olivet College.

Frank W. Burhans died September 19 at the age of seventy. He was president of the Congregational Ministers Union of Chicago in 1909. He served pastorates at Park Ridge, Washington Park, Park Manor, and Trinity churches. Dr. Burhans had a large part in the campaign for the Seminary's expansion and raised the first money for the building of Graham Taylor Hall.

Dr. McKenzie, former instructor in the Chi-

cago Theological Seminary: "The *New York Times* of March 31 announced the death of Dr. McKenzie in South Africa, where his father used to be a missionary. He was stricken there on March 29." Dr. Graham Taylor remembers his splendid Christian spirit and work.

Rev. Park A. Bradford, who represented the Class of '79 at the Twenty-fifth Triennial Convention, died on Friday, October 16.

BOOK REVIEWS

CHRISTIANITY CONFRONTS COMMUNISM

By Matthew Spinka. New York: Harper, 1936. 221 pp. \$2.00.

This book is particularly valuable for those Christians to read who are looking wistfully toward a *rapprochement* with communists. It is based on information much more adequate than that which informs Stanley Jones's *Christ's Alternative to Communism*. And it does not try to project the basic trends of Christianity and communism to make them meet in infinity as does John Macmurray's *Creative Society*. There is some bias against communism in the arrangement of the facts, but most of the author's effects are produced through the sheer impact of the facts themselves.

In Part I Professor Spinka tells the story of the Bolshhevik revolution, with particular reference to its destructive influence on Russian Christianity. He describes the ruthless seizure of power in the Russian state by a small minority of the Russian proletariat, a group of men who constituted even a minority of the Social Democratic party. He reveals Lenin not only as a man of thought but also as a superb man of action. Lenin apparently knew what he wanted. And he had the capacity to distinguish between means and ends, between ultimate goals and necessary, uncomfortable stages on the journey. Lenin could exterminate his enemies and at the same time tolerate forms of religion which he detested and then go on to such a compromise as the new economic policy.

In Part II the author explains why communism is permanently hostile to all religion, so hostile, in fact, that the better the religion the more the communist feels that he ought to attack it.

There are places in the author's argument where one feels that his convictions lead him to overstatement. The following sentences are illustrations: "Thus, if the Soviet Union is fast becoming literate, its literacy means nothing but that its population is becoming ever more thoroughly indoctrinated in Communism." And this: "Since he [the Communist] does not believe in the efficacy of any other method of establishing social justice but that of extermination of his class enemies, it would be futile for him to pretend any good will toward them." Is it not reasonable to ask whether indoctrination with communism is the only result that has followed increasing literacy in Russia? And is force the only means that the communist invokes for the establishment of social justice? Force is certainly one of the means, but persuasion, indoctrination, and discipline are others.

One may doubt also whether Russian communism as a going concern is quite as rigidly orthodox as the author gives one the impression that it is. The Marx-Leninism of the Soviet Union today is apparently orthodox in its description of its ends, but it is making such wide sweeps in its "dialectical" methods in approaching those ends that one wonders whether the ends themselves are not going to be affected. For instance, will the ends of the

"classless" society remain unaffected by the great differences of income in Russia and by the continuous monopoly of power by a small communist oligarchy?

What we have suggested indicates not so much criticisms of the argument as questions which we should like to discuss with the author.

The great merit of the book seems to one reader its clear grasp of communism as a vital dynamic faith which energizes and directs a great movement of human life. Communism acts upon those who profess its gospel somewhat as Mohammedanism did upon its adherents in its early expanding stage. It releases and directs the emotions in a way that makes it a formidable rival to Christianity. And it is becoming a complete view of life, furnishing the individual as well as the social organization to which he belongs with a sense not only of the ends of life but also of the means.

Christians about to become communists should read this book. If its medicine produces too powerful a reaction they can find antidotes in the writings of Julius Hecker and Anna Louise Strong.

JUSTIN WROE NIXON

THE GREAT GALILEAN RETURNS

By Henry Kendall Booth. New York: Scribner's, 1936. 218 pp. \$2.00.

Dr. Booth follows the life-stream of the social gospel across the centuries in a smoothly flowing narrative which shows great insight into historical processes and religious values. Here is a book which, with adequate scholarship and clear, limpid English prose, presents the social side of religion in a way that many ministers and still more laymen ought to understand much better than they do. The Council for Social Action ought to promote its circulation and even actively organize study classes for our more thoughtful laymen, using this as a textbook in the history of the ups and downs of the social implications of Jesus' teachings across the centuries down to the present hour. The Chicago Theological Seminary rejoices to number Dr. Booth among its alumni. Pastor of a great church at Long Beach, California, preacher of charm and power, this and other books of his, notably

The Background of the Bible, reveal him as an author of social insight and sound scholarship as well.

ALBERT W. PALMER

GETTING HELP FROM RELIGION

By James Gordon Gilkey. New York: Macmillan, 1936. 185 pp. \$1.75.

An invaluable book setting forth a preachable modern theology based on deep and sound pastoral insight. Uncompromisingly modern, it is at the same time positive in tone and constructive in effect in every line. Perhaps the most helpful chapter is the one on immortality. The illustrations are vivid and illuminating and modern poetry is used with fine discrimination and power. A true liberalism which can produce religious thinking as cogent and practically helpful as this is a valuable balance to Bartianism, the Oxford movement, the Moody Bible Institute, and Missouri Synod Lutheranism.

ALBERT W. PALMER

INSIDE EUROPE

By John Gunther. New York: Harper's, 1936. 470 pp. \$3.50.

Reading this book aloud in the family circle this summer plus Professor Eastman's personal travel letters from his Sherwood Eddy tour have been almost as good as going to Europe myself this year! In over four hundred close-packed pages this great American newspaper reporter gives an account of European political leaders and international tensions that holds one with breathless interest.

ALBERT W. PALMER

THE ART OF MINISTERING TO THE SICK

By Richard C. Cabot and Russell L. Dicks. New York: Macmillan, 1936. 384 pp. \$3.00.

Here is a book every active pastor simply must read. No Seminary course in pastoral counseling can henceforth be complete without it. Part of it was given here at the Chicago Theological Seminary in Dr. Cabot's Alden Tuthill lectures on "The Doctor, the Minister, and the Patient," nearly two years ago, and we who heard those lectures are glad

to have their substance in printed form. But there is much more in the book. It has the practical wisdom of an experienced and deeply spiritual physician plus the pastoral insights of a very understanding young minister. It will transform your attitudes toward the sick, enlarge your sympathetic understanding of the doctor and his problem, and give you quite a fresh approach to the whole hospital side of life if you read this book. And patients will be eternally grateful for the new power of knowing what to do and what not to do which the teachable minister can learn from its careful study.

ALBERT W. PALMER

POPULARITY

By Regina Westcott Wieman. Chicago: Willett, Clark, 1936. 132 pp. \$1.00.

I am sure this little book will do much good just in the area it is intended to serve, for I watched a college student react to it this summer. In this little book Mrs. Wieman (of course you all know she is Professor Henry Nelson Wieman's wife) has put psychology into the service of youth seeking to build a practical philosophy of life. The concluding chapter with its suggestions for forming your own group in the face of an adverse environment is most valuable of all. This will be a good Christmas present to young people who come home from college in a few weeks now.

ALBERT W. PALMER

OUT OF AFRICA

By Emory Ross. New York: Friendship Press, 1936. 216 pp. \$1.00.

BROWN AMERICA

By Edwin R. Embree. New York: Friendship Press, 1931. 311 pp. \$1.25.

Rarely have mission-study books been better written or dealt with more immediately interesting material. I could wish that every pastor had read them and was already organizing study groups among the men and women of his parish for their wider study. If only our whole Christian community could master these two books, the Negro would have a host

of new friends and the race problem be that much nearer a solution.

ALBERT W. PALMER

PURITANS IN THE SOUTH SEAS

By Louis B. Wright and Mary Isabel Fry. New York: Henry Holt, 1936. 347 pp. \$3.00.

It is to be hoped that the interest in the South Pacific stimulated by *The Mutiny on the Bounty* and *Pitcairn's Island* will not be made the excuse for books like *Puritans in the South Seas*, which is a poorly written and out-of-focus attempt to debunk the missionary epic of the Pacific. I could only judge the early part of the book by its sarcastic and contemptuous adjectives wherever missionary policies or practice came up for review. But the last two chapters dealt with Hawaii and enabled me to take the measure of the book. If the earlier chapters have no more real insight into the problems and achievements of the pioneer missionaries elsewhere than is displayed in the section about Hawaii, then the whole book is poor stuff indeed! Of course the early missionaries had some religious ideas and customs that are easy to ridicule. Their clothes were equally ridiculous. But neither clothes nor ideas were any more ridiculous, probably, than those of the ancestors of the very authors who now make fun of them. Meanwhile, so far as Hawaii is concerned, there is no doubt of its solid achievement in building a Christian civilization. Why does a reputable firm like Henry Holt publish such trash anyway?

ALBERT W. PALMER

THE MASTER OF THE MAYFLOWER

By Henry Justin Smith. Chicago: Willett, Clark, 1936. 241 pp. \$2.00.

This book has local interest as the last literary work of a man who served many years on the editorial staff of the *Chicago Daily News*, one of Victor Lawson's men. It has added interest for Congregationalists in that it seeks to rescue from obscurity Captain Jones of the "Mayflower." Out of precariously slender historical data the author succeeds in giving a vivid and unforgettable picture of what the voyage of the Pilgrims must have been like.

ALBERT W. PALMER

THE CHURCH AT WORK IN
THE MODERN WORLD

Edited by William Clayton Bower. Chicago: University of Chicago Press, 1935. 304 pp. \$2.00.

This book is one of the publications of the Divinity School. With the exception of Professor Kincheloe, who has a chapter on "The Local Church and Its Community," all the contributors are members of that faculty. The authors center their attention upon the practical operations of American liberal Protestant churches and deal with education, missions, symbols and ceremonies, preaching, printed propaganda, co-operation, social action, and pastoral service. They forecast further volumes on theology, theological education, and the like. Thus the book serves both as a survey of contemporary liberal religion and as a prospectus of the point of view and program of the Divinity School. It has the merits and demerits of the orientation courses which have become so popular a feature of recent education. Its themes are determined by the personnel of the faculty rather than by the logic of the subject matter. The authors handle the material unevenly, some dealing almost exclusively with factual exposition; others being hortatory; others historical; others still, interpretative. In some matters they allow themselves overabundance of detail; in others, their generalizations become toothless. Their language is the academic vocabulary of the school rather than the living English of the day's work.

A controlling point of view serves, however, to unify the volume. These men believe that Christianity is a phase of contemporary culture and must adjust itself to cultural change today as it has always had the habit of doing. For the church "to carry on its work with an equipment of ideas, procedures, and institutions that arose out of a past from which we are rapidly moving away" is to court disaster.

The authors detect certain trends and issues in the church. Its interpretation of religion will no longer be supernatural and authoritarian; God is "identified with every behavior of the universe including man, which makes for the creation and realization of those en-

during and comprehensive values that lend dignity and worth to man's life in a moral world." But this raises a problem for the church. If it continues to parallel the growing secularization of American life with a secularization of its own, how will it preserve sufficient objectivity so that in its attempts to spiritualize the surrounding culture it will not fail to maintain its radical function of criticism and reconstruction?

Again, the church needs something more than the will to be effective in social reconstruction. "Technical knowledge and skill religious reformers do not for the most part as yet possess" and as a consequence "they exhibit a genuinely prophetic purpose but *they are amateurs in execution.*" I italicize this last clause to indicate what readers of the *Register* know: how emphatically the Seminary accords with this particular judgment. By its department of social ethics and of research and survey in particular, but also in all its other teaching, the Seminary does what it can to save the churches and their ministers from allowing the emotions generated by the social conscience to evaporate in diatribe and invective or to become dissipated in cloudlands of Utopia.

The final conclusion of the book is that the church cannot remedy the basic defects of contemporary culture by a return to medievalism. By specializing in the realm of fundamental human needs and ends the church will show how the techniques of modern civilization can be used to promote the abundant life.

A. C. McGIFFERT

AMERICAN PHILOSOPHIES OF RELIGION

By Henry Nelson Wieman and Bernard Eugene Meland. Chicago: Willett, Clark, 1936. 370 pp. \$3.00.

The merit of *American Philosophies of Religion* is its blocking-out of four great traditions or types of religious thought as they have grown up in the history of the West; although the account of the development itself is shabbily, if not deliberately, superficial. Contemporary philosophers and theologians are treated as the growing edge of these four traditions of supernaturalism, idealism, romanticism, and naturalism. The problem of

classification has proved extremely difficult because of borderline cases and other mixtures, and the results are not always satisfactory to the authors and certainly to nobody else. Not only was Procrustes unbearable to his victims, but even his imitators would doubtless have lopped off the body at some other point to make it fit. But all this is of small consequence. Every historical treatment of this kind is necessarily a work of art to which the artist brings his own biases or predilections.

The authors are fascinated by the problem of religious knowledge and committed to a neo-naturalism in their religious philosophy. Repeatedly, despite their explicit rejection of epistemological method as a basis for differentiating philosophies of religion, they recur to this criterion. Furthermore, to the exposition and interpretation of the naturalistic tradition they devote almost twice as many pages as to any of the other three. They measure the shortcomings and strengths of the alternative types primarily in terms of their own point of view rather than from that of the several mutual interrelations. I say this not by way of criticism, for indeed herein lies one of the major values of the book, its consistent application of the yardstick of naturalism.

The concluding section, which deals with possible future trends, develops the thesis that the two extreme types of supernaturalism and naturalism will become more powerful and that the mediating positions of idealism and romanticism will become correspondingly weaker. But which of the first two will predominate depends upon the course of economic and political developments, whether coercive regimentation or democratic freedom. Yet the authors are convinced—a final note of consistency—that ultimately the future of religion lies with naturalism, no longer crassly mechanistic and materialistic, to be sure, but nevertheless in the tradition of which they are at present the most able adherents and winning exponents.

A. C. McGIFFERT

CHALLENGE AND POWER

Edited by Wade Crawford Barclay. New York: Abingdon, 1936. 207 pp. \$1.00.

DRAW NEAR WITH FAITH

By S. S. Drury. New York: Harper, 1936. 163 pp. \$1.25.

The first of these small books is a compilation of meditations and prayers for personal devotion and for groups which have a compelling sense of social obligation and wish to meet together periodically for the deepening of fellowship and the enrichment of their fellowship with God. The editor, an educator in the Methodist denomination, suggests a technique for worship inspired by Wieman, Kirby Page, Tittle, and Muriel Lester. Account is taken of both personal and social religion. Each topic includes an appropriate hymn, a brief passage of Scripture, a stirring quotation from a wide range of authors ancient and modern, and a concluding prayer. Participation by children when the book is used in family worship is cared for.

The second book has been prompted by the opinion that "one of the saddest devolutions of Modern Christianity is declining the life of God in Holy Communion. . . . Without it we are undernourished folk." The author, who is headmaster and rector of St. Paul's School in New England, has been preparing boys for confirmation for a quarter of a century. Certain of the chapters he has used with his students. Three moods dominate these discussions of the Communion service: the mood of authority, the mood of debate, and the mood of aspiration. Each chapter contains "a statement of doctrine, factual, uncompromising; second, a discussion of the doctrine, friendly, unconventional; and, third, the foregoing will be lifted into reverie." The book contains frequent rephrasings, such as "This is my *life* which was given for you; this is my *love* which was shed for you."

Both these books are adapted to meet the growing need for the cultivation of the inner fortitudes.

A. C. McGIFFERT

THE RETURN TO RELIGION

By Henry C. Link, Ph.D. New York: Macmillan, 1936. 181 pp. \$1.75.

Dr. Link, director of the Psychological Service Center in New York City, describes

his appreciation of the more fundamental tenets of religion as practically valuable in the personal adjustments of individuals. Out of an experience as consulting psychologist extending over fifteen years has come a recognition of the values to be found in church attendance, in service activities sponsored by the church, in beliefs which stabilize the individual, in devotion to a cause considered worthy of sacrifice, in ethical standards.

The autobiographical notes of the author indicate that this experience with "religion" has been the not uncommon one of discarding early acceptances in the light of a growing realization of the law-abiding aspect of the experienced world. He cites some of the college courses which contributed to the discarding of his early loyalties. Gradually he has rebuilt his faith in the value of religion and religious beliefs and practices. In his book he justifies this renewed appreciation by reference to the psychological values represented. A number of condensed case records are cited to give evidence for the author's position.

Dr. Link reveals a distinct antagonism to the psychoanalytic techniques, sometimes by misinterpreting them. He equates "extrovert" and "introvert" with "unselfish" and "selfish" the whole way through the book—a questionable procedure. His recognition that "reason is not an end in itself but a tool . . ." is hardly a new insight. His statement that it has "remained for the psychologists to *discover* [italics mine] how damaging to the individual's happiness and success a too great reliance on thinking may become" can hardly be accepted.

The fact that a recognized psychologist finds in religion values for living should not, of itself, be epochal.

D. C. BEATTY

PSYCHOLOGY AND THE PROMETHEAN WILL

By William H. Sheldon. New York: Harper, 1936. 265 pp. \$2.50.

Whatever else this book may be, it is interesting and stimulating. A medical psychologist comes to the rescue of religion, and he lays about him right lustily, shattering all sorts of cherished idols, both academic and ecclesiastical.

His central theme has to do with the religion of vision, of growth, and of adventure as

contrasted with the religion of caution and tradition. These "Promethean" and "Epimethean" tendencies, as he calls them, are found in character-loving minds. All too frequently, however, they are in conflict one with the other. Epimetheas is suspicious of Prometheus. In consequence, the character-loving mind is losing ground on all sides to the waster-mind, the enemy of both. He traces this promethean conflict as he finds it at work in the attitude toward property, toward law and order, toward sex relations, toward religion, and toward art. These he terms the "five panels of consciousness." The human mind of today has lost itself in an uninspired gathering of facts and materials. What is needed is the artistic and emotional reinforcement of the "orientation in time"—namely, religion. It is time that we should listen to Prometheus and allow him to live. The fourth and fifth panels of consciousness should no longer be dissociated from the others but all should become a dynamic whole.

Dr. Sheldon is fond of new terms, and he regards "the reverence for words as one of the greatest wisdoms a man can learn." It is to be noted, however, that this reverence for words does not always extend to Greek roots. Otherwise "character-phyllic" would be spelled with two *i*'s and only one *l*.

We note with interest his characterization of theology as the "most dangerous study." It is for him "premature orientational certainty" which "should never be taught by persons of less than sixty and then only to persons of more than fifty."

This book is taken up with the definition of terms and the clarification of concepts and the presentation of general conclusions. It is to be followed shortly by another volume, which is to present the evidence on which these conclusions are based.

ANTON T. BOISEN

SPIRITUAL ENERGIES IN DAILY LIFE

By Rufus M. Jones. New York: Macmillan, 1936. 196 pp. \$1.50.

THE TESTIMONY OF THE SOUL

By Rufus M. Jones. New York: Macmillan, 1936. 215 pp. \$2.00.

The first of these two books is a revised edition of a book which appeared first in 1922.

It is intended "to help in some slight way to indicate that the ancient realities by which men live still abide and that the invisible spiritual energies are real, as they have always been real."

The second is a series of lectures delivered in 1936 at the Colgate-Rochester Theological School. As suggested by the title, it deals with the testimony of the soul concerning a transcendental order—the order with which religion has to do.

Both books are products of the scholar's study. The approach is that of reflection based upon a consideration of the writings of other thinkers and of the lives of the Christian mystics. The field of direct observation is limited by Professor Jones's identification of the mystical, which is his special field of study, with "the flashes of imaginative insight by which the trained and disciplined mind becomes aware of a world of supersensuous reality." Not even in his hero, George Fox, is he ready to take account of the pathological, which so frequently coexists with the genuinely religious. He does not recognize that the pathological may be a manifestation of nature's power to heal and to transform.

Both books breathe a finely devotional spirit and represent a mature and carefully thought out philosophy of life.

ANTON T. BOISEN

KAGAWA: AN APOSTLE OF JAPAN

By Margaret Baumann. New York: Macmillan, 1936. 95 pp. \$0.75.

Miss Baumann knows how to write compactly and vividly. She does not waste a word. Every paragraph raises a picture in your mind. She has a keen sense of spiritual values and she understands the social and economic conflicts that are tearing at the heart of modern civilization. With this equipment, together with a personal knowledge of Japan, she has written this new biography of Kagawa. She has kept it to ninety-five small pages, yet I know of no other book that gives a clearer picture of the man or a better understanding of his purposes and the sources of his power.

FRED EASTMAN

CHRISTIANITY AND THE SOCIAL
REVOLUTION

A symposium edited by John Lewis, Karl Polanyi, and Donald K. Nitchin. New York: Scribner's, 1936. 526 pp. \$3.00.

Fifteen able young English, Continental, and American philosophers here present an exceptionally keen analysis of the relation of communism to Christianity. They challenge the traditional attitude of Christianity to radical social change. Some of them with equal vigor challenge the attitude of orthodox communism to religion. Part I discusses communism in historical Christianity. Part II is devoted to a series of essays by Marxians who express in no uncertain terms their antagonism to all religion and give their reasons for it. Part III looks to the future and views the relation of Christianity to the emergent society of tomorrow. The authors do not agree as to what this relation should be. Their opinions range from a complete rejection of Christianity to a synthesis of Christianity with communism. The very divergence of their views lifts the book above the realm of propaganda. Their clarity of expression and their succinctness, combined with their boldness, make the work extremely stimulating. Students of communism and of Christianity—and that takes in about everyone who does any thinking at all—have here an incomparable treat. Incidentally it is the sixth recent book by Scribner's dealing with spiritual aspects of the social revolution—an achievement of which that house may well be proud.

FRED EASTMAN

A NEW STANDARD BIBLE DICTIONARY

Edited by Melancthon W. Jacobus, Elbert C. Lane, and Andrew C. Zenos. New York: Funk & Wagnalls, 1936. 965 pp. \$7.50.

Three of the greatest of modern biblical scholars—men who have won the confidence of conservatives and liberals alike—here give us a completely revised edition of their *Bible Dictionary*. It treats the languages, literature, history, biography, manners, and customs of the Scriptures. It is a book not only of facts, figures, and dates but also a book of explanation, interpreting the meaning of words, phrases,

and passages, and giving an analytical exposition of the central thought of the particular book in which the text appears. The editors' revision has taken into account the latest archaeological researches and discoveries in Assyria, Babylonia, Nineveh, and Luxor. Twelve colored maps also present the results of these researches by identification of sites in Palestine which have hitherto been doubtful. Another helpful feature, and one unique in this dictionary, is the fact that it transliterates the Hebrew and the Greek so that persons unfamiliar with those languages can still get an intelligent idea of the words before them. A valuable system of cross-references and time-saving typographical devices makes the volume unusually convenient for speedy reference. Beyond these features there is yet another for which most readers will be grateful: this is strictly a dictionary of the Bible and not a volume of speculations about it.

FRED EASTMAN

THE CHURCH AND SOCIETY

By F. Ernest Johnson. New York: Abington Press, 1935. 224 pp. \$1.50.

Out of the "confusion of tongues" which characterizes much of the contemporary discussion of the church in its relation to the social order comes a voice which is clear, intellectually convincing, and wholesomely sobering. It is a book succinctly packed with keenly critical analysis and clearly logical thinking.

Mr. Johnson states his aim as being "to present a social philosophy for organized Christianity . . .," although, as a matter of fact, his discussion is based primarily upon contemporary American Protestantism. Here he comes realistically to grips with the problems attendant upon the peculiar social position of the Protestant church in America due to its disestablishment, democratic lay control, and primary dependence upon a middle-class constituency. He recognizes that such a church must move ahead slowly in the realm of social action, and then only after it has developed its own corporate sanctions and disciplines in regard to the social issues upon which it would act. Realizing the gradualness of such a process, he pleads for the church to embrace

and welcome within its fellowship those radical minority groups of the "sect type" which shall exert their stimulating influence upon the church at large, thus lifting the general level of its social consciousness. Mr. Johnson is optimistic as to the socially redemptive power of organized Christianity because of his profound faith in the effectiveness of the educational process which he feels is the church's greatest asset in setting up its own corporate disciplines and techniques for social action.

PERRY D. AVERY

THE SOURCES OF THE SECOND GOSPEL

By Arthur Temple Cadoux. New York: Macmillan, 1936. 296 pp. \$2.25.

The author finds three principal sources in the Gospel of Mark: one written about A.D. 40, describing the work of Peter and his helpers in Palestine; a second written before the destruction of Jerusalem, narrating the work among the Dispersion; and a third written about 50, giving the work of Paul among the Gentiles. The full text of each source or proto-gospel is given and makes very interesting reading. The first source was originally written in Aramaic, the second and third in Greek. The differences of style and point of view and theology are well given.

The book makes one of the best recent popular introductions to the critical study of the earlier gospels which preceded our canonical gospels. The view in general fits in fairly well with the recent work of Dibelius (*From Tradition to Gospel* [1934]) and other studies in *Formgeschichte*.

Whether the sources, which Cadoux finds, were written or oral may perhaps still be an open question. But the mastering of his analysis leads the reader deep into the fascinating and profitable study of Christian origins.

BENJAMIN W. ROBINSON

THE SECOND EPISTLE OF PAUL
TO THE CORINTHIANS

The Moffatt New Testament Commentary.
By R. H. Strachan. New York: Harper, 1936.
149 pp. \$3.50.

At last a popular commentary has the courage to arrange the contents of II Corinthians in the order in which they were

originally written. The structure of the letter has been known to scholars, conservative and radical alike, for fifty years. Professor Strachan of Westminster College, Cambridge, has succeeded remarkably well in bringing out the meaning and atmosphere of this very human document. First he gives the "Earlier Letter" (II Cor. 6:14-7:1). Then follows the "Severe Letter" (II Cor. 10-13) with Paul's "declaration of war" and his powerful words against his opponents in Corinth. The Moffatt translation combined with the effective style of the commentary produces a lasting impression. "Paul again in irony assumes the garb of a fool who loves to boast, a garb which he has stolen from his opponents" (11:1); "Saintliness did not come easy to Paul" (p. 53). Lastly, "The Letter from Macedonia" (II Cor. 1-9). This letter contains the expression of comfort and satisfaction over the effect of the previous letter, giving the reader of this commentary a living picture of Paul's trials and triumphs. The aim of the book is to "let the New Testament speak for itself." The author attains this very successfully.

BENJAMIN W. ROBINSON

HENRY HARMON SPALDING

By Clifford Merrill Drury. Caldwell, Idaho: Caxton Printers, 1936. 438 pp. \$3.00.

This is a remarkably vivid account of a long-neglected pioneer missionary in Oregon who shares the honors with Marcus Whitman for heroic and successful missionary work on the far frontier of the Old West. The story is long overdue, for Spalding's accomplishments have been hitherto neglected by historians. It is based upon original and hitherto unpublished and unused sources, although the additional material to be found in the early missionary correspondence in the possession of our Seminary has not been used. It is of interest that Dr. Drury effectively disposes of the mythical interpretation of the famous Marcus Whitman ride "to save Oregon for the Union." The work may be unhesitatingly recommended as a solid piece of historical writing and as a valuable contribution to the knowledge of the beginnings of American Christianity.

MATTHEW SPINKA

THE ORTHODOX CHURCH

By Sergius Bulgakov. Milwaukee: Morehouse Publishing Co., 1935. 224 pp. \$3.50.

Reliable books dealing with the theological tendencies within the Orthodox church are few and far between. This volume is therefore highly welcome, not only because it fills a gap, but because it fills it so admirably. Dr. Bulgakov is probably the most outstanding Russian theologian of the "orthodox Orthodoxy," and as such speaks with authority.

It is significant that more than one-half of the text is devoted to the doctrine of the church. This the author defines, in accordance with the Slavophil tradition, as the spiritual union of all who share the spirit of Christ. In the rest of the book the author discusses such topics as the Virgin, the saints, the liturgy, mysticism, and eschatology. It is interesting to note that in discussing the theory of the state, the author freely concedes that the immemorial policy of co-operation or union with the state has failed. The task of the church now is the spiritual transformation of man. The Bolshevik régime has rendered the church the service of freeing it from the state.

There is no attempt made by the author to "rationalize" the doctrines of the church, and for that reason Bulgakov's work gives a fair statement of the present theological temper of his communion.

MATTHEW SPINKA

WHY DO MEN SUFFER?

By Leslie D. Weatherhead. New York: Abingdon, 1936. 224 pp.

"We work at the great themes," said Ambrose White Vernon, "not for what we can do for them but for what they can do for us"; and, having this volume in mind, I might add, for others too. Dr. Weatherhead, who lives close to human problems and understands the human heart, deals with an age-old theme on the basis of three assumptions: God is personal, a creative infinite Mind; God is good; God is omnipotent, that is to say, "his purposes cannot be ultimately defeated by the forces which seem to be arrayed against him." The discussions of why God allows suffering, why the innocent suffer, the weapons of prayer and faith,

and the like, contain a wealth of illustrative material, most of it drawn from the author's pastoral experience, and much of it quite poignant. He dedicates the little book to "all proud sufferers who, with broken body and unbroken spirit, are seeking to achieve for themselves and others the Conquest of Suffering."

A. C. MCGIFFERT, JR.

SOME OF MY RELIGION

By H. R. L. Sheppard. New York: Harper, 1936. 224 pp. \$1.50.

Here are fifty-two short sermons published originally in the *London Sunday Express*. The *Sunday Express* would be well worth taking if it gave such a sermon series as this every year. Perhaps it does, but to one familiar only with American newspapers it seems too good to be true. The book, of course, has no unity save such as is given it by "Dick" Sheppard's spirit, but those who admire that spirit will find it burning brightly in every single homily. Here is remarkably healthful and refreshing Christian commentary on just such universally human events as make up daily life for every one of us. In style and punch and simple, good-natured sincerity this writing sets a goal at which every preacher might well shoot.

LOUIS WILSON

THROUGH SCIENCE TO GOD

By Nathan A. Smyth. New York: Macmillan, 1936. 213 pp. \$2.50.

A generation ago the late Newman Smyth, D.D., gave the Lowell lectures at Harvard on the theme "Through Science to Faith." Now, at the age of sixty, his lawyer son, Nathan A. Smyth, writes this book to argue that science today leads not merely to faith but to a very definite knowledge of God.

Science, so the author reasons, has discarded the idea that matter is substance and now thinks of it in terms of events. By so doing it has been enabled to make great forward strides in its understanding of the universe. Just so must religion, if it is to go forward, cease to think of God and the human soul in

terms of spiritual substances and learn to think of them in terms of events. So conceived, religion becomes the effort to achieve the utmost harmony of relationship between the events which constitute man's bodily and spiritual life and the "vast integrated whole of all events which actualism calls God."

For actual knowledge of man's relationship to the total stream of events we must depend upon science, but it is the task of religion to color those pictures which science gives us in order to give them vitality and compelling power. And for this purpose Mr. Smyth finds the basic religious terms of the Christian tradition—the fatherhood of God and the sonship of Christ—when stripped of their accretions of supernatural implications, admirably fitted.

In a very real sense the entire book is a sermon on the theme that whoever would lose his life in loving God and serving his fellow-men will find his life more abundantly. The book is needlessly wordy in parts, but it should prove a valuable stimulant toward a more realistic and socially minded Christian philosophy of life.

LOUIS WILSON

HEAVEN HAUNTED FLESH

By Herman Clifford Johnson. Salem, Mass.: Newcomb & Gauss, 1936. 60 pp. \$1.00.

In a series of fifty-six well-turned Petrarchian sonnets Mr. Johnson has set down the record of a spiritual pilgrimage. The record is so personal, so charged with mystical searchings and agonies, that it is difficult for the reader always to preserve the thread of logical connection and development, although it is always there to be found. Throbbing through the entire sequence is that passionate spiritual awareness of life which lies at the heart of all true poetry. From the first religious awakening of a carefree boy, on through moralistic striving, the revolt and aspirations of humanism, the escape to love, and the subsequent disciplines of asceticism, the poem sweeps on to its final realization of God as the only abiding reality. Deep with feeling but never sentimental, this is poetry of a high order.

LOUIS WILSON

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The following is a list of new books added lately:

Bible Study:

BOWER, W. C.: The Living Bible
CARPENTER, J. E.: Life in Palestine When Jesus Lived
DIBELIUS, M.: A Fresh Approach to the New Testament
DUNCAN, J. G.: New Light on Hebrew Origins
GRAHAM, W. C., and MAY, H. G.: Culture and Conscience
GOODSPEED, E. J.: The Story of the Bible
LESLIE, E. O.: The Old Testament Religion
PARKES, J.: Jesus, Paul, and the Jews
STRACHEN, R. H.: The Second Epistle of Paul to the Corinthians
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